

THE Terms of Toleration:

OR, THE

CONDITIONS enjoyed PROTESTANT DISSENTERS,
by the Late ACT of PARLIAMENT for IN-
DULGENCE: Upon the Performance whereof, they
are to enjoy the Liberty therein Granted.

Licensed and Entred according to Order.

I. **T**HAT they take the Oaths mentioned in an Act, Intituled, *An Act for removing, and preventing all Questions and Disputes, concerning the Assembling and Sitting of this present Parliament*: Which Oaths are therein expressed, in these words following:

I A. B. do sincerely Promise and Swear, That I will be faithful, and bear true Allegiance to their Majesties, King WILLIAM and Queen MARY: So help me God.

I A. B. do Swear, That I do from my heart abhor, detest and abjure, as Impious and Heretical, that Damnable Doctrine and Position, That Princes Excommunicated, or Deprived by the Pope, or any Authority of the See of Rome, may be Deposed or Murdered by their Subjects, or any other whatsoever; And I do declare, That no foreign Prince, Person, Prelate, State or Potentate hath, or ought to have any Power, Jurisdiction, Superiority, Preeminence or Authority, Ecclesiastical or Spiritual, within this Realm: So help me God.

II. That they make and Subscribe the Declaration mentioned in a Statute made in the Thirtieth year of the Reign of King CHARLES the Second, Intituled, *An Act to prevent Papists from Sitting in either House of Parliament*; which Declaration is expressed therein in these words following:

I A. B. do solemnly and sincerely, in the presence of God, Profess, Testify, and Declare, That I do believe, That in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at, or after the Consecration thereof by any person whatsoever; And that the Invocation or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous. And I do solemnly, in the presence of God, profess, testify and declare, That I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any Evasion, Equivocation, or Mental reservation whatsoever; and without any Dispensation already granted me for this purpose by the Pope, or any Au-

thority or Person whatsoever; or without any hope of any such Dispensation from any Person or Authority whatsoever; or without thinking that I am, or can be acquitted before God or Man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons, or Power whatsoever, should dispence with or Annul the same; or declare that it was null and void from the beginning.

Which Oaths and Declaration, the Justices of the Peace, at the General Sessions of the Peace, to be held for the County or Place where such person shall live, are hereby required to tender and administer to such persons as shall offer themselves, to take, make and subscribe the same; and thereof to keep a Register. For entering of which, they are to pay but Sixpence; and for taking out a Certificate thereof, to pay Sixpence, and no more.

And that every Justice of the Peace may at any time hereafter, require any person that goes to any Meeting, for Exercise of Religion, to make and subscribe the Declaration aforesaid; and also to take the said Oaths, or Declaration of fidelity herein after mentioned; in case such person scruples the taking of an Oath, and upon refusal thereof, to commit such person to Prison, without Bail or Mainprize: Which Declaration of Fidelity is expressed in these words, *viz.*

I A. B. do sincerely promise, and solemnly declare, before God and the World, That I will be true and faithful to King WILLIAM and Queen MARY; and I do solemnly profess and declare, That I do from my heart abhor, detest, and renounce, as impious and heretical, that Damnable Doctrine and Position, That Princes Excommunicated, or deprived by the Pope, or any Authority of the See of Rome, may be Deposed or Murdered by their Subjects, or any other whatsoever. And I do declare, That no Foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Power, Jurisdiction, Superiority, Preeminence, or Authority, Ecclesiastical or Spiritual, within this Realm.

And shall Subscribe a Profession of their Christian belief in these words:

I A. B. Profess Faith in God the Father, and in Jesus Christ his Eternal Son; the true God, and in the Holy Spirit, one God, blessed for evermore:
And

And to acknowledge the Holy Scriptures of the Old and New Testament, to be given by Divine Inspiration.

Which Declarations and Subscription shall be made and entered of Record, at the General Quarter Sessions of the Peace, for the County, City, or place, where every such Person shall then reside.

Provided, That such who refuse to take the Oaths, when tendered to them, shall not be admitted to make and subscribe the two Declarations aforesaid, tho required thereto, unless such Persons can within thirty one days, after such tender of the Declarations to him, produce two sufficient Protestant Witnesses to Testify upon Oath, that they believe him to be a Protestant Dissenter, or a Certificate under the Hands of four Protestants, who are conformable to the Church of England, and have taken the Oaths, and subscribed the Declaration above-mentioned, and shall also produce a Certificate, under the Hands and Seals of six or more sufficient Men of the Congregation, to which he belongs, owning him for one of them.

Provided also, that until such Certificates be produced, the Justice of the Peace is required to take a Recognizance with two Sureties in the penal Sum of Fifty pounds for his producing the same; or if he cannot give such Security, to commit him to Prison, there to remain until he can.

Provided always, That if any Assembly of Persons dissenting from the Church of England, shall be had in any place for Religious Worship with the Doors locked, barred, or bolted, during any time of such Meeting together, all and every Person that shall come to, and be at such Meeting, shall not receive any Benefit from this Law, notwithstanding his taking the Oaths, and Subscribing the Declaration aforesaid.

Provided, That nothing in this Act be construed to exempt any Persons from paying of Tythes, or any other Duties to the Church or Minister.

Provided, That the Laws made for frequenting Divine Service, be in force against all Persons that offend against them, except such Persons come to some Congregation of Worship, allowed of by this Act.

Provided always, That no Congregation or Assembly for Religious Worship shall be permitted, or allowed by this Act, until the place of such Meeting be certified to the Bishop of the Diocese, or to the Arch-Deacon of that Arch-Deaconry, or to the Justices of the Peace at the General or Quarter Sessions of the Peace, for the County, City or Place, in which such Meeting shall be held, which is there to be Registered, and a Certificate to be delivered for Six pence, when demanded.

Secondly, or Lastly, There is required of every Preacher over and above the aforesaid Injunctions, That he do declare his Approbation of, and subscribe the Articles of Religion, mentioned in the Statute made in the Thirteenth year of the Reign of the late Queen Elizabeth, except the Thirty fourth, about the Traditions of the Church; the Thirty fifth, concerning Homilies; and the Thirty sixth, of Consecration of Bishops and Ministers; and these words of the Twen-

tieth Article, viz. *The Church hath Power to Decree Rites or Ceremonies, and Authority in Controversies of Faith.* And yet;— and those who scruple the Baptizing of Infants, may except part of the Twenty seventh Article, *Touching Infant Baptism.*

These Articles and Clauses of Articles, allowed by this Act to be excepted, are the rather added, both, because they contain the difference between the Church and Dissenters; And also, because a serious Consideration of the Nature and Quality of them (they being about Traditions and Ceremonies that may be changed by Authority) will produce not only a just Apology for this Indulgence, which leaves these Ceremonial Articles, guarded under the mighty Protection of the Churches Treasure, all the Tythes and Ecclesiastical Revenues of the Nation, being wholly given up to those only, who subscribe these Ceremonial Articles and Clauses, (a sufficient Security for them;) but also their Nature and Quality, being about Humane Ceremonies, manifests likewise, that the Salvation of Peoples Souls, is no way in danger by this Indulgence, nor yet is the State in any hazard thereby.

Wherefore we may soberly Admonish all Persons angry at it, to forbear pretending for God, or the King, the Service of the Church or State, when they condemn this Indulgence because it will be easily evidenced, that 'tis much to the Advantage of the Protestant Religion, and greatly for the Welfare of the Nation, to Tolerate so great a number of Protestants and Natives, who have been many years miserably spoiled, unto the great decay of Trade, obstruction of Religion, increase of Guilt, and profaneness in the Nation.

To Conclude; The Design and Preamble of this Act, being to Unite all Protestants in Interest and Affection, we have now one Interest; and desire there may be one Affection, both to each other, and to K. William and Q. Mary, and that henceforward, we may be looked upon, and valued, as we are, true to the Protestant Interest, and the Interest of the Nation and Government, seeing we give the same Security to the Church and State, as any others, and that as readily too; and if the Wisdom of the Nation find it needful to require all to renounce the late K. James, or the like Security to the present Government, we doubt not but to yield as ready, hearty, and free a Compliance therewith, as the most dignified and conformable Clergy in the Nation.

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The true Nature of a Gospel Church and its Government; wherein these following Particulars are distinctly handled. I The subject Matter of the Church II The formal Cause of a particular Church. III Of the Polity, Rule or Discipline of the Church in general. IV The Officers of the Church. V The Duty of Pastors of Churches. VI The Office of Teachers in the Church. VII Of the Rule of the Church, or of Ruling Elders. VIII The nature of the Church Polity or Rule, with the Duty of Elders. IX Of Deacons. X Of Excommunication. XI Of the Communion of Churches. The Publishing whereof was mentioned by the Author in his Answer to the Unreasonableness of Separation. By the late Pious and Learned Minister of the Gospel John Owen, D.D. Price 3s. And several other Books of the said Doctor, are Sold by William Marshall.

L O N D O N: Printed for William Marshall at the Bible in Newgate-Street. 1689.